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East

The Philippines and India



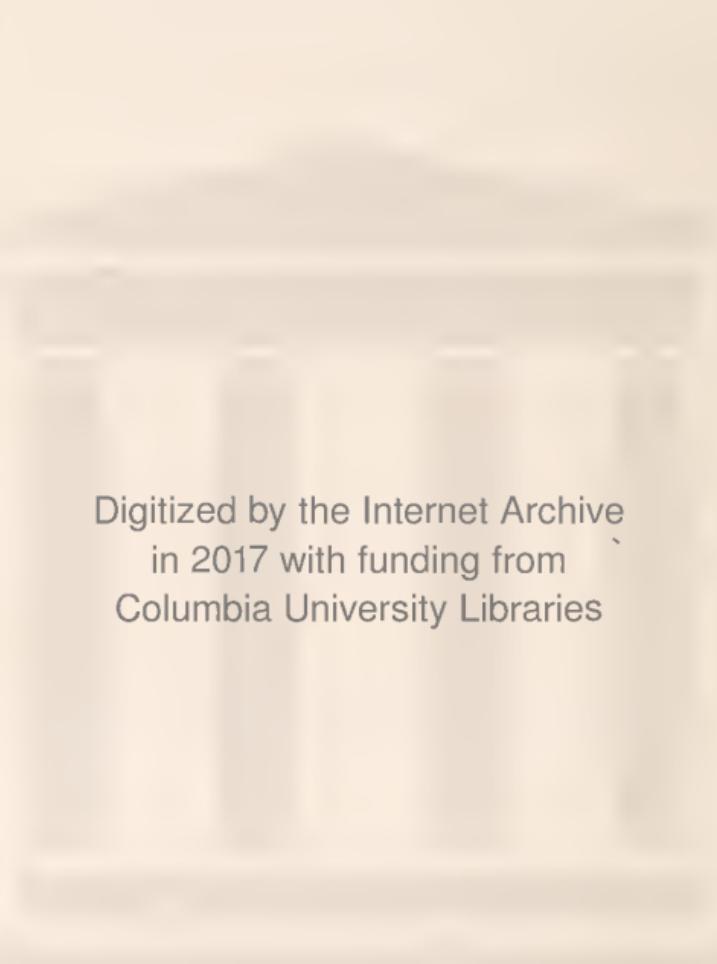
Bishop
HENRY W. WARREN

THE PHILIPPINES AND INDIA

THE UNITED STATES AS A MISSIONARY
POWER IN THE FIRST, ENGLAND IN THE
SECOND, AND THE METHODIST EPISCOPAL
CHURCH AS A FORCE FOR GOOD IN BOTH

An address delivered
at the Annual Meeting,
General Missionary
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USED to think that the British Parliament was the nerve center of the world. I have heard their reports from "our India possessions," "our South African possessions," "our Hongkong possessions," and the islands of the sea. But a Methodist Conference is far more a nerve center of this world, and of the next. We deal with finer forces, higher issues, and everlasting realities. The Prime Minister is questioned concerning different parts of the empire, and he sends an Under Secretary to pigeonhole B or Z to get a report of some other under under secretary. This is a government of the earth. But the Ruler who has the Cross of universal empire laid on his shoulder, sends his own representatives to every part of the earth, and they bring reports from every land.

"The winds that o'er my ocean run
Blow from all lands; beyond the sun,
From starry space, and coming time,
Great breaths of God they sweep sublime."

I count it the privilege not merely of my lifetime, but of any life in the universe, to be appointed to visit our far-spread fields. And having gone from Patagonia on the south to the Arctic Circle on the north, and the whole world round, in the interest of this kingdom of Jesus Christ, I here make my report of the last expedition.

WESTWARD TO THE FAR EAST

We left San Francisco September 3, 1903, a year ago, and more. In a few days we were at Hawaii, the paradise of the Pacific; fourteen missionaries work yonder—Americans—in Japanese and English. Some days after, Japan. I there joined the Commission of fourteen churches devising a common hymnal for that field, feeling that the prayer of our Lord was being fulfilled, “that they all may be one,” clear up to the limit of oneness between the Father and the Son—“even as we are one.” There we have seven Districts in the Conference, 5,000 members, forty churches. And to give you an example of the kind of people there: A case of bubonic plague broke out in Yokohama, and culminated, as they all do—97 per cent—in the death of the victim. Japan wanted to stamp out that plague. You know rats leaving a house carry the plague far and wide. So they made a corrugated iron fence around the whole premises; standing firmly in the ground, and then set out to fumigate the place. In order to do it they set fire to the house, and burned it level with the ground. I think they did that job thoroughly.

We sailed down through the summer sea of the thousand islands, touched at Shanghai and Hong-kong, and across the Chinese Sea to the Philippines.

AMERICA A WORLD-POWER AND MISSIONARY FORCE

‘The greatest missionary factor in this world is not the Methodist Church, is not any church, is not all the churches; it is America that is the world-power and missionary force in this world; and by that term “America” all the world knows

I mean the "United States." It is the great missionary power of the world. The signal-fires of victory had not died out on our New England hills when they burst out in France, in the greatest event but ours of that century—the French Revolution—the greatest event of Europe in that century. The next century was only begun when we bearded the Barbary pirates in their den, and said, what all Europe had never been able to say: "Cease your depredations on the world's commerce." We were not fifteen years old before we had inaugurated a new era of diplomacy. The old Machiavellian theory, voiced by Richelieu, that "human language was invented to conceal man's thought," was put away forever; and clear, definite statements of what we meant and could stand by, with no double meaning, were introduced into the diplomacy of the world. An illustration of it was when Lieutenant Ingraham, in 1863, in the harbor of Smyrna found Martin Koszta detained on board an Austrian ship-of-war, who had simply declared his intention of becoming an American citizen. Lieutenant Ingraham sent word—after being denied possession of the man—that, unless he was delivered up directly, he would sink that craft to the bottom, and laid his ship alongside to do it. That was diplomacy that could be understood, and it was maintained from that day until the great treaty of China, when United States diplomacy saved the division of that great empire.

THE UNITED STATES AND INTERNATIONAL ARBITRATION

It is a world-power in another matter. In these early treaties we have incorporated the principle of arbitration, and in one hundred cases of arbitration lately, in the few years, fifty of them have been of the United States interests, and fifty of all the re-

mainder of the world. So that at length, when came the time that we found ourselves in possession of the Philippines, we were the missionary power of the world.

I chanced to be in South America on my official work in Montevideo when two telegrams arrived. One, dated Manila, said: "The Yankee fleet entered our harbor at daylight, and immediately engaged our ships and forts, and in the course of an hour and a half they withdrew, evidently much crippled, seeking to hide themselves behind the merchant ships on the other side of the bay." We were depressed a bit. But in the same paper was another telegram later: "The Yankee fleet emerged after an hour and a half and, before noon, had either burned or sunk every ship of our squadron in Manila harbor." We walked out an inch and a half taller than ever before! That was 6 ships against 17; 53 guns against 111; 1,000 killed and wounded on the Spanish side, 8 slightly scratched on ours.

THE UNITED STATES AND CUBA

This was the first instance in human history where one nation interfered with another with regard to its treatment of its colonies. In 1823 South America was made republican by our declaration of the Monroe doctrine, and we applied that doctrine for liberty and the rights of men when the cries of murdered Cuba went up into the ears of the Lord God of Sabaoth. Was there any nation that could interfere with European powers in regard to the treatment of a dependent? Just one, and only one in human history! And so we declared that the hand of tyranny should be taken off, and we would not ask Cuba as indemnity for our interference.

War was declared on the twenty-first of April.

Ten days later, on the first of May, Dewey had crossed the Chinese Sea from Hongkong, and entered Manila harbor, with the result I have mentioned.

THE UNITED STATES AND THE PHILIPPINES

What could we do with over eight hundred or twelve hundred islands, according to whether you count habitable islands or mere bubbles of rock from the depths of the sea? What to do—this was a question which troubled the powers that be as much as anything. Mr. McKinley has told some of my colleagues that he knew not what to do; he could not tell. But let us be thankful that we have had Presidents and rulers that could appeal to God for knowledge in regard to difficult questions.

I remember distinctly in Philadelphia, how President Lincoln used to send for Bishop Simpson, and say: "Tell me, what is the pulse of the people? You feel it. You can tell me. None of my politicians can. Tell me." And then they prayed together. They strengthened each other's hands in God for the great work before them. McKinley was another. And Mr. Taft has lately affirmed the same thing. What should we do? Sail away, and leave them in the possession of Spain? Why leave them any more than Cuba? Spain for three centuries had burned at the stake or imprisoned a thousand of its people every year of those centuries. This marks the cruelty of diabolism of the fierce nation that was holding Cuba and holding the Philippines. What to do? Send them back, and let all the concentrated malignity fall on them? Give them over to themselves? Every kind of influence hostile to every other kind! Seventy languages, or jargons called languages! Give them up after six years of war with Spain to free themselves from its yoke? Let

them go to some other people, some other nation? McKinley said it was borne in upon him that we must keep them, and deal with them as a strong nation ought to deal with the weak. We kept them. What did we do? We found them full of antagonisms. The army after six years' striving to free the islands from Spain was divided into hostile little bits of bands of robbers dwelling in the mountains, descending on this valley to-day, and that the next; and the United States lifted up its hand, and said: "Peace! Be still! And there was a great calm."

MAGNIFICENT ENTERPRISES

Then, what next? Ninety per cent of the working animals of the islands died of the rinderpest—impossible to cultivate the fields—starvation in the near future. Our government appropriated three millions of dollars to replace the animals which had died, and to bring in rice to prevent starvation. It went over to the mainland, took cattle by the thousands, rendered immune by inoculation, brought them over and sold them on favorable terms. Nothing but the government could conduct such magnificent enterprises. It imported thousands of tons of rice and seeds of all sorts. I have been in large rooms where there were packed barrels and boxes of all sorts of new seeds, wheat, and corn of every kind for the health, or the development of the agriculture of the people.

JUSTICE AND INSTRUCTION

Gave them laws! I remember hearing Mr. Taft—having invited in all that cared to know about the laws—speak of the new penal code which ought to be enacted for the government of the islands. The old laws—seventy-five per cent of them—were in favor of the church and its ecclesiastics. They

needed to have a new set of laws. Naturally no man should have by reason of his office any favor at court.

Then there were seventy different jargons called languages. The United States simply said: "In 1907 only the 'American' language shall be recognized officially in these islands." And in order that that might be possible, the transport Thomas landed one day five hundred and forty-eight teachers, the choice of our college graduates and our normal schools, and a transport a few days later five hundred more. These were scattered through the villages far and wide to teach English. Fifty per cent of that number two years before would have been murdered in less than six months! All those people of seventy languages got the greatest gift, the English language, rich in literature, with a scientific nomenclature, with the knowledge of all the thoughts of the living and the noble sentiments belonging to man, given as a gift at once to eight or ten millions of people!

I emphasize the matter of schools. When the United States began that system of education, there were 800 schools in all the islands—one for 10,000 people. We immediately made 3,000 more, making a little more than 4,000 schools. We developed 3,000 native teachers in a short time, and more Filipino youths have been taught in the six years since Dewey went in there than all the youth that had been taught in three or four hundred years under the Spanish flag.

STAMPING OUT CHOLERA AND THE PLAGUE

Then, too, after the famine follows disease—cholera, the bubonic plague—always after insufficient nutrition. Stamped it out! Just as we went into Havana—found a pest-house and made it a health resort—we established ourselves in Manila and other places, doing the work of a missionary nation. Will

you remember that the mission of the Lord Jesus Christ was not simply that of soul-saving, but also for body-saving, for making men strong and well; sacrificing himself, showing his power over diseases and devils. Then he brought the highest ideas that ever dazzled our race. More dropped from his lips in an hour than all the discoveries of men in all centuries; great thoughts of God and the brotherhood of man. So we gave! The government communicated great ideas, putting in 1,048 teachers in a week, to communicate these ideas; stamped out cholera and bubonic plague, and so blessed the people in great measure.

THE CHURCHES FOLLOWING THE FLAG

Of course, churches must follow! Alas, *follow!* If ever I have been ashamed of my church as a church of the living God, it has been when I have seen how far it faltered along in the rear of the glorious movement. We, with all these millions waiting for us, are able in a few years to put in ten missionaries; the government inaugurated a movement, and brings in a regiment of the best it has! We get ten missionaries! I had appointed one from Saint Louis Conference, another a pastor in Denver, from the Colorado Conference. I came there a little later, and found them presiding elders over great districts, with a thousand or two thousand members apiece. Think of the sudden elevation of these men, and the greatness of the work which they had to do!

A JOYOUS WELCOME

We were received joyously, with "Amens" and favor. Why? Because the innate sense of what religion and disinterested virtue are had expelled the friars by the thousand, because it could not be

that such organizations represented religion. Of course, they had this advantage—they were well grounded in the one fundamental fact of the Christian religion, namely, the vicarious suffering of the Son of God, paying a price so vast and high for human redemption. The cross had signified that to them; the figure of the bleeding victim had represented it to them; but they had been taught that all the infinite purpose of that atonement had been deposited with the church, and could be obtained by the payment of money, and only thus could the favor of God be obtained. Hence, when we came preaching the doctrines of *free* grace and the infinite love of God for the individual, telling any man that he may enter into the blessed realm of the consciousness of the favor of the infinite loving Father and dying Christ, they leaped to receive such news, having been grounded in the fundamental doctrines of the Christian faith.

SEVENTEEN HUNDRED AT A CLASS MEETING

I could give you many illustrations. One—I preached one Sunday to an audience, when the pastor gave notice that on the Tuesday evening following there would be a general class and “testimony meeting,” as he called it, in the Rizal Theater, near by, admittance only by ticket, to be had gratis at our seven Methodist churches in the city. I said: “Rizal Theater! Why not here?” “It is not big enough.” So I waited. Tuesday evening I stepped on the stage and faced a vast audience of seventeen hundred people. O, could you get such a general class in Boston? Could you get such a general class in New York or Philadelphia? And here, in the very beginning of our preaching the gospel, people admitted by ticket to a general class—seventeen hun-

dred! You know that in going into a new community we take on old methods; and admission by ticket is one of the good ones. We value what we have to take pains to get.

Four of us were given fifteen minutes apiece to give our "testimony," and it did seem to me that the revelation of God to my soul for salvation and help was never so sweet as when telling it to this people. On one side of me stood a man translating my remarks into Spanish, and another translating the same remarks into Tagalog. I had only one third of the fifteen minutes, and it was all too short! Then the testimony of Brother Zamora and the others, making the four; and then the word was given: "Rise, and when recognized speak."

And now comes to my vision Father Taylor presiding in this very city, and saying to one after a happy expression, "That's a good place to stop." They did not need that, because they had been exhorted, and they were obedient. The first man: "I believe in the Lord Jesus Christ, because he has saved me from my vices. Hallelujah!" Next: "I sought peace everywhere, by pilgrimages and sacrifices and expiations of all kinds, by the order of the church, and found no peace until I found it in Jesus Christ, whose peace passeth all understanding."

I asked, How can you teach this people so quickly the knowledge and the speech of the kingdom? "Don't," they said. The Holy Ghost teaches them—that is it. "God hath made of one spirit—not blood—all nations to dwell on the face of the earth;" and being of the same material, acted upon by the same agency, the Holy Ghost, they all break out in the same sort of speech. So when we come where they gather from every country and tribe and nation under the whole heaven, they will join in the "new song"

with perfect harmony and delightful appreciation of its meaning.

PHENOMENAL GROWTH

We have now thirty churches there in the Philippines. When I was there we had 6,820 members. When the General Conference came we reported 8,004.

Is there anything to be done for this people? You know that in all Catholic countries the church only can solemnize matrimony. You know also that a monopoly placed in individual hands is dangerous. So place a monopoly of marrying people in the hands of the church, and it is dangerous. For the Mexican, the Filipino, the South American, the high charge for marriage varies from ten dollars and up, and in one case I know of, a thousand dollars! The result was that prices were prohibitory, especially where men could earn but ten cents a day, and the people would say: "We will live together faithfully, and when we can afford it, we will get married." The result was that 80 per cent of the children were born illegitimate, of parents compelled to live in unholy relations. I might tell you of the disabilities of such people. Well, Mexico set an example of abolishing that monopoly, and four hundred people came forward in one of the towns in Mexico to be married by our people. Dr. Wood, of Lima, Peru, went into the legislature to get the same Mexican law passed. This law was retroactive, so that all children acknowledged by the persons married should be considered legitimate. It was passed, but President Pierola, in the interest of his church, vetoed the bill. Then Dr. Wood got it passed over the veto. So, immediately on our possession of the Philippines the old law was abrogated and another passed, so that anyone in charge of an accredited congregation

or an alcalde of the village, might perform the marriage ceremony. Result—I went into a pastor's study where seven hundred couples had come forward to be married. On one occasion twelve couples were present at once. The pastor said: "You, Sarmiento, take Theodosia, and you, Gonzales, take Maria, to be your wedded wife," and so on. "By the authority of Almighty God and the state under which we live, I pronounce that you are severally husband and wife respectively."

FAMILY READJUSTMENTS

A man came into Brother Stuntz's office to be married, and brought his ten children with him—all the way from twenty-one years old to comparatively a state of infancy. And when he expressed his opinion of a church that had kept him and his wife, whom he loved and to whom he had been faithful all these years, from being lawfully married, his language was a little more rough than the minister could indulge in. And I was reminded of the Quaker who came into a station just in time to see the train disappear at the other end of the depot. He was forbidden to indulge in the kind of speech that welled up in him; but another man was not, and he vented his opinions. The Quaker turned to him, and said: "Thank thee; that is just what I wanted to say." I wanted to say this same thing to this man. And when Brother Stuntz asked him who should be the witness, he said: "My son, Sarmiento." Brother Stuntz partly suppressed a smile and suggested "You better have some of your neighbors." The ten children's names were entered on the marriage certificate, and they were thenceforth free from the disability the church had put upon them.

Occasionally you find a man who feels that this

great government—the richest on the face of the earth—should refrain from exercising the beneficent influences that the good God has showered upon it. And occasionally you find a man who would controvert the divine order that “where much is given”—in this great country, O, so unutterably much, even up to God’s great limits, “much has been given”—“much shall be required.”

THE MULTITUDES OF INDIA

What is India? A section of country as big as the United States east of the Rocky Mountains. O you men of Kansas and Ohio and Pennsylvania and New York and the great region in which you dwell, and where the flag makes glory over your head, think of a section just as large, populated far more densely. We with eighty-three millions everywhere—how many east of the Rocky Mountains, I cannot tell; and they, one sixth of the human race, about 300,000,000, in that crowded area.

What is their condition? They belong to the same blood that we do, the Aryan race. They flowed from the back of the world south, while we flowed west, as the “star of empire” goes. And so they are the same integral race that we belong to; but under different circumstances! All through the years their rulers have simply plundered them; taxing them until they could only live to pay more taxes.

GORGEOUSNESS DEPENDING ON EXTORTION

I stood where that Peacock throne had been erected; \$1,200,000 put into one gorgeous throne, and all the people who helped to make it hardly had a stool, and everyone sat on the ground. I saw a prayer rug eight feet by six worth \$150,000, and the

very people from whom it was extorted had scarcely rags to make them decent, to say nothing of comfortable. I saw cannon made of solid silver; and only in show times could the people ever see silver. But the son, to surpass the king who made silver cannon, cast his cannon of gold. O how I longed to melt them up, and put on them the stamp of coin and the English flag, and let them go out among the people, doing good!

The English viceroy of India said: "Take nine twentieths of all the people of India; divide all that they possess—lands, houses, furniture, working animals, clothes, stocks of food, etc.—and there would not be \$25 apiece. Are they clothed? With a yard and a half of cloth which never knew the touch of scissors or needles. Are they hungry? Lean and thin and short of stature, on the verge of starvation, and sometimes beyond it. Are they trained? A little. Three hundred years ago there was only one in 300,000 of women who could read. In 1877 that was reduced, and now of the women who can read there is one in 2,300. Just one!"

FAMINE TEN TIMES A CENTURY

They are visited by famines about ten times in a century; and sometimes one famine will sweep away 5,500,000 inhabitants. How can one with \$25 be prepared for three years' famine? I went through the country, and the starkest things I saw were dead trees without a leaf. These trees were leafless, barkless, white, stark ghosts which had died in the long years of famine.

But what state of mind? Superstitious beyond all estimation. A man prepares for his journey most carefully, makes provision for the long absence, steals out while the morning star is in the sky lest

something of ill omen shall meet his path; the cricket cries on the left hand, and he goes back—the journey must be abandoned. He sees the new moon over the left shoulder—palsy hangs over him for all the rest of that month. Superstitions are so many, so various, touching all kinds of life, I cannot stop to refer to them. Poor, superstitious, uneducated, visited by famine, what shall we say? I have known men to go there, and say: "No help! They are only crawling maggots in a decaying mass of civilization; let them crawl on a little more until the putrefaction is complete, and die!" No! Such men do err, not knowing the Scriptures nor the power of God. He is all-powerful. He has loved them to the uttermost that he may redeem them. He would let a whole people go to Egypt for four hundred years in order to bring out a nation allied to him. He would let that nation go again to Babylon into slavery that they might at length come forth and found a new Jerusalem. He ministers by famines, by wars, by all things, that he may bring forth his kingdom to the eternal glory and joy of many.

Two GREAT CRISES

What is the result? There have been two great crises in the history of this nation's life; two great eras when the trump of God sounded for the Christianization of India. On two occasions in the past God has provided for the salvation of India. The Jews went from the glory and the power of Pentecost, and scattered themselves throughout that region. Between 180 and 190 A. D. the bishop of Alexandria received a message from a large body of Christians there asking for teachers. The Nestorians moved out through Persia into China, and left that marvelous inscription there. They reached

down into India. God's time struck in the heavens for the evangelization of that people. But the Nestorians turned aside to quibble about doctrine; to deny the divinity of the Lord Jesus Christ, and thus they took away the central power for that evangelization, and rendered the redemption of India impossible.

Afterward, in 1542, Xavier, with enthusiasm, zeal, and self-sacrificing devotion, came. The great Mogul Akbar sent a messenger asking to be instructed in the principles of Christianity. The whole people waited, throbbing with earnest desire, such as the Holy Ghost plants in the hearts of great peoples asking to be taught in the things of God. I cannot pursue the history; I cannot give you the reasons at this time why these yearnings of the nation for the Desire of the Nations were not satisfied. But they were not.

THE TIME SET FOR THE REDEMPTION OF INDIA

Now comes the third time; it is our day. It is the time which God has set for the redemption of this great people. Note how he follows the same methods through the ages, because he takes the one best possible agency at first. So, when he would spread Christianity, after the death of Christ, he put all the accessible parts of three continents under one standard, the eagles of Rome. Paul could go anywhere preaching the gospel. India is the same now as Rome was then, under one flag which streams from the Himalaya heights as a flagstaff clear down to Cape Comorin in the south. And that flag means protection to our missionaries, as Roman eagles meant to Saint Paul. Christian women go in couples far off in the mountains and on the plains, always safe and always without fear, because that flag is

over them. Then, it means 26,000 miles of railway from one end of the country to the other; 30,000,000 acres cultivated by irrigating canals; roads everywhere; justice established; the rapacity of petty kings made to cease, and all that Anglo-Saxon civilization means given to this people. All our missionaries under the dominancy of the English flag!

That you may know something of the power of men inspired by this principle we are considering, go and stand in the city of Delhi, a walled city, with gates defending and moats surrounding it, and 40,000 mutineers therein drilled and trained and armed by British officers. Three thousand British soldiers, with 5,000 Sepoys, set themselves against these 40,000 inside the fortification, and took the city. Don't you think that when such an achievement has been made, the people will look up, and say in the language of one of the early poets quoted by Saint Paul, "Ye are gods"?

Two NATIONS WITH ONE PURPOSE

It was fitting that we Americans should be there with the English people. The great crises of the ages are upon us. The great unfoldings of the divine plan are visible to eyes that see with spiritual vision. With these two peoples united we lay aside the antagonism of Revolutionary times, and of the War of 1812, and join as one for the achievement of this great purpose, so necessary to the accomplishment of God's great plans. Therefore, when in 1861 the combined forces of England and France attacked China, while assaulting the Taku forts at the mouth of the Hoangho, the boats taking the English troops ashore got aground under the fire of the Chinese forts, Commodore Tatnall, of the American navy, saw it, and said: "Blood is thicker than water. Pipe

away my steam yawl, and draw those boats off the mud bank." So it is fitting that we should be there in India joining hands with the great power which rules over the islands of the sea, and we and they should be linked together in holiest ties.

FEEBLE FORCES FOR GREAT TASKS

What are we doing? We are doing—with the feeblest forces that ever were set to do a great task—marvelous things. I have quoted to you that instance of Delhi—3,000 soldiers against 40,000 mutineers inside. We are more than repeating that great work. We are making it clear that the Scripture is true: "One shall chase a thousand; and two shall put ten thousand to flight."

I have been in a district where we have 23,000 members and 600 class leaders, and only one foreign missionary for the whole district! Only one! How they drill those native preachers, and how they drill the native preachers' wives! I was in a place where the native preachers' wives were being taught to visit the zenanas, and they were instructed to read and study that they might visit the homes and show the women the way of life. I see before me now one mother—holding her sucking child to her breast, and two children playing about—studying, copying, reading. And I said: "What can she do?" And I asked for the result of her examinations. She was to be a helper to her husband. The result of her examinations was that she stood away toward the head of the whole class. What a light flashed in her face as the result was read. I thank God we are raising up indigenous resources, missionary workers in the field.

INCREDIBLE SUCCESSES

We are succeeding in India incredibly. Let me institute a single comparison, and in order that it may not be odious I will refrain from mentioning the name of the other Mission. Compare them! Work was begun in A in 1885; work in B in 1887. We appropriate to A, with its 10,000,000 of people, \$23,000 a year. We appropriate to B, with its 10,200,000 people, \$5,000. What is the result? In one mission 160 baptisms in the year; in the other 2,000 baptisms, and 5,000 crowding forward to receive baptism and instruction. It brings before me forcibly the figure of Bishop Foss, that "we are standing in all India with our backs against the door, with expectant people trying to burst into the kingdom, and we not entering in ourselves, but hindering those who are entering." Not scattered nor few are these blessed opportunities.

Let me say that we have a right-hand helper there in the Woman's Foreign Missionary Society. Sometimes in the foreign land, people all alone and distant, each one following the improvement of his own work, get somewhat antagonistic. They keep alive the love of God in their hearts, working together, but they have their little antagonisms; they are nervous inside.

HARMONIOUS AGENCIES

In India all work harmoniously. What kind of work do they do? They take the great lessons of the ministry of Jesus Christ: 1. He came healing the bodies of men. 2. He came giving ideas. So, going to Muttra, I found a tall, stately, beautiful, self-possessed woman, the daughter of the president of a state college in Ohio, who was out there at

Brindaban, where pilgrims go every year to dip in water which has been thrown on some hideous idol. She was there ministering blessings of health, attending the sick, holding a dispensary, teaching the people the doctrines of Christ while she healed their bodies. Cholera broke out. What could she do? Flee the city? She was there by the appointment of Almighty God. She stayed, ministering to them here and there and elsewhere, whether in houses or lying on the dry grass. When utterly tired out she said: "I must have a little sleep." She crept into her room and fell off into a sound sleep. Sick ones crawled into her room and died on her floor, thinking to be a little nearer the compassionate God she represented. That is the kind of work. But I cannot speak at length. The zenana work comes up before me—I cannot represent it, but it is being done.

ON THE TIBETAN FRONTIER

A mission in Tibet has been suggested for one church. I do not advise it. But the Woman's Foreign Missionary Society has representatives who again and again in the past summers have penetrated into those forbidden lands, and have been ordered out. The women would make a day's journey over the border, and send their horses and their servants back. They would be ordered out by the officials. They would say: "Wait until we get our animals and our men." And, meanwhile, they would change to some other place, and there be ordered out again. And after about six weeks, the authorities succeeded in getting them out; but meanwhile they distributed tracts, and had talked to scores of hungry people. God will find individuals who have been trained for the blessed kingdom.

We have heard pathetic utterances, pathetic

indeed, of the devotion of men to the cause of our blessed Master. I met a presiding elder, seventy-two years old, somewhat feeble with age, whose wife had come home to the United States seeking help, but died here, and was buried, and he never could stand beside her bed nor visit her grave—in feebleness, leaning against a tree, and weeping his heart away, calling for some one to come and take his place, and let his feet turn toward home again.

THE SURPASSING NEED FOR WORKERS

I held the seven Conferences in conjunction with the missionary bishops. Let me say to you that I was obliged to leave seven churches without any appointment whatever; churches which had been created on the ground by native funds, some in the mountains and some on the plains around beautiful Agra—seven churches without any appointment; desolation and desolation, because I had not the men. Think of it! And sometimes it is queried: "Are we not playing this India for more than it is worth; for more than we are getting out of it in comparison with other places?" I hold that we are bound to all places, to preach the gospel everywhere, to every individual, by the divine commission and command. But I hold that we have failed of our duty here. Why? Because the church has not responded. I remember that in the time of our civil strife, whole churches were decimated by men going into the army. I remember a single individual in my church who equipped a whole regiment, and sent them into the field to the defense of the flag. When will come the time when we will have a like interest for the kingdom of God as for our country? Hasten, Lord, the glorious time!

Sometimes I have queried, with emotion and tears,

why we are not having the great success we are working for, in this country. And I hear a far-off echo. It takes form in a name forgotten in the far past: "Curse ye Meroz; yea, curse her bitterly, because she came not to the help of the Lord, to the help of the Lord against the mighty." God grant that this word may never be heard over the Methodist Episcopal Church; but that we may grow as zealous for the kingdom of God in all parts of the world as ever man was zealous for the flag of his country.

